

# A WORD TO THE AGED.

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## CHAPTER I.

### THE OLD MAN'S WEAKNESS.

THERE is no state or condition of men, but some grace, goodness or virtue may and can plant upon; as there is no condition but some sin will grow upon.

Yet there is some grace or virtue that is most suited unto some condition, and will grow best upon such a soil; therefore the apostle John saith, "I will write unto you, fathers, because ye have known him that is from the beginning. I will write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because you have known the Father," 1 John ii. 13. It is our wisdom, therefore, to observe what our state and soil is, and to plant our ground accordingly. Now old age is a dry and barren ground. The state of old age is a state of weakness and of much infirmity. Solomon calls it "the evil day," Eccles. xii. 1. Evil it is in regard of natural and moral infirmities.

Evil in regard of natural infirmities, for then "the clouds return after the rain." In the time of youth, if a man be sick, and that cloud hath emptied itself by some great sickness, he is well again, and a fair day of health is upon him. But if a man be stricken with years, and a cloud of sickness doth arise upon him, though that cloud hath discharged itself by some great distemper, yet he hath still *infirmittatis stillitidia post ingentem tempestatem*; still it rains in upon him, and he can hardly sit dry in his old cottage; and therefore Solomon saith of this evil day, that then "the clouds return after the rain." Then, also, "the sun and moon and stars are darkened;" that is, the reason, memory, fancy, and all those faculties which do receive and give out our reason, ver. 2. "Then the keepers of the house do tremble;" that is, the hands and the arms: "and the strong men bow themselves;" that is, the thighs and legs: "and the grinders cease, because they are few;" that is, the teeth: "and those

that look out of the windows be darkened ;” that is, the eyes, verse 3: “ and the doors are shut in the streets when the sound of the grinding is low ;” that is, the lips are shut and kept close, lest the meat should fall out of the mouth through want of teeth : “ and all the daughters of music are brought low ;” that is, both the speech and hearing, verse 4. “ Then the almond tree flourisheth ;” that is, the head doth grow grey and hoary : “ a grasshopper is a burden ;” for an old man cannot bear the lightest burden : “ and desire faileth ;” that is, the appetite unto meat, drink, and the marriage bed, verse 5. “ Then the silver cord is loosed ;” that is, the marrow of the back : “ and the golden bowl is broken ;” that is, the skull, which is round, yellow, and doth contain and preserve the brain : “ and the pitcher is broken at the fountain ;” that is, the bladder which did hold the urine, which in old age doth insensibly pass away : “ and the wheel is broken at the cistern ;” that is, the lungs are broken off from their motion of respiration or inspiration by pleghm from the stomach, or the circulation of the blood interrupted or hindered, verse 6. Thus the natural infirmities of an old man are very many, and the day of old age is an evil day in that respect ; yea, upon this account, an old man is but half a man, “ for eyes hath he, and seeth not ; ears hath he, and heareth not.”

But as the day of old age is an evil day in regard of natural, so in regard of moral infirmities ; for,

Then men are apt to be too drowsy and remiss in the things of God.

Then they are apt to be too covetous and tenacious for the things of the world : *fugientem sequimur mundum* : as wantonness is the young man’s vice, so covetousness is the old man’s sin.

Then are they apt to be too timorous and fearful : we read but of one man that came to Christ by night, out of fear, and he was a rich and old man, Nicodemus.

Then are they apt to be too touchy, peevish, angry and froward, for old age is a continued sickness, and in sickness men are apt to be angry.

Then are they, also, unapt to be taught, and are very unteachable ; they think they know more than others, and that they are not now to learn, Eccles. iv. 13.

Then they are hard to be pleased, and as hard to please others.

Full of complaints they are of the present times, praising the former days of old, which the old men of those days did as much complain of as they do of these.

And of all men, if they be not good, they are the most impenitent, for by custom, and long continuance in sin, they are the most hardened, and so the least penitent.

Apt they are, also, to think and speak of the sins of their youth with delight, and so to commit them again by thought and word which they cannot come at by their action.

They are full of suspicions, and very apt to surmise, suspect and fear the worst, for experience giving notice of former dangers, keeps their souls in continual alarm.

Having therefore, and labouring under all these and other infirmities, both natural and moral, a threefold work is incumbent upon the aged: First, To comfort and bear up themselves against their natural infirmities. Secondly, To strengthen themselves against their moral infirmities, and to root them out. Thirdly, To plant that positive grace and goodness in the room thereof which doth best suit with their soil and condition.

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## CHAPTER II.

### THE OLD MAN'S STAFF.

COMFORTS against the natural infirmities of old age are very many.

Christ himself did bear them, and still, as our High Priest, doth sympathize with us under them; such did he single out for his care and cure when he was here on earth. John v. There were many that lay by the pool of Bethesda, among the rest there was one that had lain sick and diseased thirty eight years; a young man, therefore, he was not; he would have stept into the pool, but others stept in before him, and he had no man to help him in. A poor neglected man he was, whom others minded not. Yet this was the man that Christ came to cure, whom Christ minded, and sought out, and cured. What, then, though you be a poor neglected old

person, and have lien long under your infirmities, yet Christ hath a cure for you. The blind men cried, and their cries put Christ to a stand for mercy, Matt. xx. 31, 32.

Though your infirmities be never so many and great, yet you have a peculiar honour that is twisted with your infirmity, for it is called the crown of old age. In times of the old testament they were to rise up and bow before the ancient; yea, it is our duty to honour them, for this honour is joined and commanded with the fear of God. Lev. xix. 32, "Thou shalt rise up before the hoary, and honour the face of the old man, and fear thy God, saith the Lord." The fear of God and honouring the old man is commanded with the same breath, and linked together in the same sentence.

Though you be very aged yet you may be very good. Was not Eli very good, yet very aged? Was not David very good, yet he was very old when he said, "Lord, now lettest thou thy servant depart in peace?" Was not Anna very good, yet she was very aged? Who doth not know what a good man Paul was, yet, saith he, Paul the aged. Good John was aged John. Possibly, then, you may be very good, though you be very aged, labouring under much infirmity.

And though your flesh be weak, yet your spirit may be willing. "The flesh indeed is weak," said Christ, when his disciples slept through natural infirmity, for it was late at night, and they were full of grief; "but the spirit is willing," said he, also, and where the spirit is willing, he will pass by the weakness of the flesh and accept the willingness of the spirit.

These infirmities of old age are such as are not the fruit of our own sin. The more any infirmity is caused by sin, the more afflictive it is, for sin is the sting of death. I confess, indeed, they may be sometimes, for the sins of youth do sometimes bite sore in age. I ate so much of the forbidden fruit, said a good man, when I was young, that God was fain to give me wormseed to kill the worm. But the infirmities of old age are generally the decays of nature, not of grace.

They are good warnings of our change approaching, and by them we die daily, that at last we may die graciously and comfortably.

And who are those that God doth reveal himself unto, but to his old friends; those he will acquaint with his secrets,

and make known his mind unto. Job xii. 12, "With the ancient is wisdom, and in length of days understanding."

And though your legs be weak, yet they may be strong enough to carry you to heaven, that better country, which you are now going to, and are very near; indeed your own present country is a good country, but the country you are now going to is a better country, Heb. xi. 16.

Better in regard of buildings: "Whose builder and maker is God," Heb. xi. 10.

Better in regard of inhabitants: "Where no unclean thing doth enter," Rev. xxi. 27.

Better in regard of quietness and freedom from trouble: where all tears shall not only be wiped from our cheeks, but out of our eyes, as the greek word bears it, Rev. vii., inso-much as the eye shall never breed a tear again, nor be the womb of tears.

Better in regard of riches: where you shall have "an inheritance incorruptible, undefiled, that fadeth not away."

Better in regard of pleasure: for saith the psalmist, "At thy right hand are rivers of pleasures, and that for evermore."

Better in regard of largeness: for if the whole earth be but a pin's head in comparison of the heavens, then surely there is room enough in heaven for every one to enjoy a greater kingdom than all England doth amount unto.

Better in regard of self-subsistence: here one country doth depend upon another, but heaven is that country alone which doth depend upon no other country.

Better in regard of our freedom from needs and necessities. It was Augustine's prayer, Deliver me, O Lord, from my necessities. It is a great mercy now to have bread to eat when we want it, but it is a greater mercy to have no need of it. A great mercy it is to have a good bed to lie on, and so to sleep quietly, but it is a greater mercy to have no need of bed or sleep. This is the state of that heavenly country, where you have not these blessings, but where you have no need of them.

Better, also, it is in regard of continuance, where every mercy and blessing grows upon the stalk of eternity. And if it be a good thing to have a lease of a good house and land for a hundred years, what a blessed thing then it is to have a

glorious mansion and inheritance lying in the fields of eternity? When you come to a great palace, and see fair barns and stables and out-houses, you say then, if the out-rooms and stables be so costly and sumptuous, how costly and glorious is this palace within? Yet this is that country, that better country that you are going and drawing nigh unto, and your passage thither is very short, for no sooner do ye step out of this world, but, if godly, gracious, and in Christ, you step immediately into that country; there is no sleeping of the soul after death. Some have dreamed of such a sleep, but Solomon tells us that "the body upon death goes to the dust, and the spirit unto him that gave it," Eccles. xii. 7. Christ said to the thief, "This day shalt thou be with me in paradise;" and the apostle Paul tells us that paradise and the third heaven are one and the same thing, 2 Cor. xii. Yea, saith Paul, "I am in a strait betwixt two, not well knowing whether I should desire to die for mine own enjoyment, or to live for the service of the churches," Phil. i. 22, 23, 24. Whereas, if the soul did sleep in the grave with the body, he needed not to have been in that strait. "I desire (said he) to be dissolved. and to be with Christ." If with Christ presently, how can the soul sleep with the body in the dust? "But we know," says he, 2 Cor. v. 1, "that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." What, then, though your turf house now be ready to fire into a fever with every spark of distemper, is there not enough in that house above to pay for all? surely there is. Why, then, should ye not lift up your heads, ye old men, and be of good comfort under all your natural infirmities.

And as for your moral infirmities, if you would strengthen yourself against them, and root out these weeds there,

Be sure that you study and think much on Christ crucified, who alone is our righteousness and our strength. Temptations or sins blown out by reason<sup>r</sup> or resolution, will easily light again; but quenched in the blood of Christ, and they light no more. When the Israelite was stung with fiery serpents, he did not stand looking on his swoln arm or leg, but on the brazen serpent, and so was cured. Christ lifted

upon the cross is our brazen serpent, and he hath said, "Look unto me, oh, all ye ends of the earth, and be saved."

Then by way of consideration, think, and think much with yourselves, what an evil thing it is to sin when a man is ready to die. Thus you leave not your sin, but your sin you.

Be sure that you do not chew the cud of your former sins, by musing on them with delight, for thereby you justify your former practice; but rather mourn over them, for the way to keep from future sins is to mourn for former; and the way to be kept from sins of old age, is to mourn for the sins of our youth.

But, above all things, under your study of Christ crucified, be sure that you strengthen your love to God in Christ; for if the boughs of the tree be weak, the way to strengthen them is, not to carry up dung to the boughs, but to lay the dung to the root, for by strengthening the root, you strengthen the branches. Now the root of all our mortification is love, for love is the cause of hatred. "Ye that love the Lord hate evil." Love to God eats out our love to sin, as the fear of God eats out our fear of men; and your love to God is strengthened by the sight of his love to you. For love is the cause of love; the more we see God's love to us, the more we love him, and do hate our sins. Would you, therefore, take up your sinful weeds by the roots? then strengthen your love, and this shall be a staff in your hand, to strengthen and bear you up under all your infirmities, both natural and moral.

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### CHAPTER III.

#### THE OLD MAN'S GUIDE.

BUT there is yet one thing remaining and incumbent on the aged, and that is, to plant the positive grace and virtue, which doth best suit with his soil and condition.

What are those good things, therefore, that old men especially are to do in their old age?

They are full of experience, and therefore should be full of faith; for though God's word only be the ground of our

faith, yet experience is a great help to faith. Now there is a faith of reliance, and a faith of assurance. Faith of reliance justifies, faith of assurance comforts. Old men, therefore, are to exercise the faith of reliance, relying upon Christ's righteousness, renouncing their own; and to exercise the faith of assurance, for it is ill dying with a doubting soul. As zeal is the young man's virtue, so faith is the old man's grace.

Then it is their work and duty to renew their repentance, for they are shortly to appear before the Lord, and to give an account of all that they have done in the flesh: and will they appear before him in their filthy rags? Now though we are only washed from our sins by the blood of Christ unto justification, yet we are washed from our filth by the hand of repentance unto sanctification. For as God promises to wash us with clean water, so he commands us to wash ourselves. Isa. i. And if a man will not wash and repent at the last, when will he repent? When the leaves are off the trees, we see the birds' nests in the trees and bushes. Now in our old age our leaves are off, then therefore we may see those nests of sin and lust, in our hearts and lives, which we saw not before, and so be sensible and repent of them.

Then are they also to be much in reading the Scripture, meditation and prayer; for by this reading they shall gain knowledge, by meditation upon their reading they shall add affection to their knowledge, and by prayer they shall add devotion unto their affection.

And because they are ready to weigh anchor, and to set sail for the other world, it will be good for them to observe what is the proper work of this world, and to be much therein. For "every thing is beautiful in the time thereof." Now is a time for believing. Heaven is no time for faith, for in heaven we live by sight. Now is a time for repentance; in heaven there is no repentance, for there is no sorrow. Now is a time of patience; in heaven there is no patience under affliction, for there is no affliction. Now is a time of hearing the word preached, and for sacraments and ordinances; there is no preaching, sacraments or ordinances in heaven. Now is a time to relieve the poor; in heaven there is no room for such charity: it is that country where no beggar lies at your door. Now is a time to observe our

relations; in heaven there are no such relations, for "they neither marry nor are given in marriage, but are as the angels." Now, therefore, whatever is in the power of your hand to do, do it with all your might, for in the grave there is no work, nor in heaven there is none of this work, whither you are going. This, therefore, that is to be done here, and cannot be done there, is now to be done especially.

Then it is the old man's duty to live much in a little time, and to be more exact and strict in his life than ever; for the nearer the stone comes to the centre, the faster it moves; the more wisdom any man hath, the more exactly he works. Wisdom and exactness go together: "See that you walk exactly, not as fools, but as wise," says the apostle. Now grey hairs should be found in the way of wisdom; and the more frequently a man doth work, the more exactly he may do the same. Now those that are ancient, have, or should have been frequently in holy duties; they therefore, of all men, are to live and walk most exactly. Thus it shall not be said of them, as Seneca says of one, he did not live long, but he was long.

Then are they to knock off from the world, and to use the world as if they used it not: "For the fashion of this world passeth away, and the time is short, therefore their moderation should be known unto all men, for the Lord is at hand." If a tooth be to be drawn, and the gum be cut, the tooth doth come out with ease; but if it be fast set in the gum, and not first loosened from the gum, it comes out with much difficulty: and what is the reason that many die with such difficulty? but because they are so fast set in their worldly gums, they are not loosened from their relations. Good therefore it is for old men, who are upon the brink of death, to cut their gum, and to loosen themselves from this world and all their relations.

Then let the old man take heed of all these evils, that may and will stain the glory of his old age. All sins do leave a blot and stain behind them, but youthful sins do especially stain old age; for the sin is the greater as it is more contrary to the sinner. It is an evil thing for any man to be unjust, but worse for a judge to be so, because there is a special repugnancy betwixt the sin and the sinner: now there is a special repugnancy betwixt old men and youthful sins. Give

me a young man indeed with an old man's virtue, wisdom. Give me an old man indeed with a young man's grace, zeal. But a young man vitiated with an old man's sin, covetousness; or an old man defiled with a young man's sin, wantonness; are an abomination both to God and man, and are stained deeply and greatly. A certain Lacedemonian being asked why he suffered his beard to grow so long; to the end, said he, that looking on my white hairs, I may be put in mind not to do any act unbeseeming my hoary whiteness.

Then it is their duty also to prepare for death, their great change and dissolution. It was the complaint of Cæsar Borgius, When I lived, I provided for every thing but death; now I am ready to die, I am not provided to die. Such providers in the world there are very many; but shall I provide for a journey, and not for this great journey? This is every man's work, but the old man's especially. For though the young man's candle may go out, the old man's will and shall.

But what should the old man do, that he may be fit to die?

God will give dying grace upon dying ground. Yet,

He must be sure to do the work of his present day; the only way to be fit for the work of the morrow, is to do the work of the present day.

Then let him examine himself, and make his reckonings even with God, that when he comes to die, he may have nothing to do but to die.

Then let him resign and give up himself and will to God afresh. Thus Christ did as soon as he drew nigh to death. "If it be possible," said he, "let this cup pass; yet not my will, but thy will be done;" which he did again and again, at his first approach unto death, and this he did in his last words, "Father, into thy hands I commend my spirit."

Let him long after heaven, and not be afraid to die, for if he be in Christ death itself is his. "All things are your's," saith the apostle, "life and death, for ye are Christ's;" and who is afraid of his own? The child is not afraid of the great mastiff, but puts his hands into the dog's mouth; and if you ask him, why so? for he is our own dog, saith the child. Now if a man be in Christ, this great mastiff, death, is his own, and therefore why should he be afraid thereof? Yea, why should he not be willing to die? Was Elijah un-

willing to go into the fiery chariot? Is the child unwilling to ride home, because it is a trotting horse that he must ride upon? No. What then, though it be an hard and a sore sickness that you must ride on, yet if it carry you home to your Father, why should you be unwilling to die? Now the only way to be willing to die, is to get assurance of our interest in Christ, and of our own salvation. For what is the reason that men are unwilling to die, but because they cannot tell where they shall land after death. True, says one, I am launching forth into the ocean of eternity, but on what shore I shall land, God knows. Oh, that I might live one year more, one month more, yea, one hour more, until I had assurance of my salvation. And when that comes, then the soul having thereby clasped about and gotten Christ into his arms, cries out and says, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Then, also, let him set his house in order, make his will, and leave his legacies to his children, friends and posterity. Shall Achitopel, when he changed himself, set his house in order before he died; and shall not an ancient christian set his house and heart in order, make his will, and leave his legacies unto his friends and posterity?

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## CHAPTER IV.

### THE OLD MAN'S WILL AND LEGACIES.

BUT what good thing should the old leave, or give unto his posterity by his last will?

Why first, he must be sure to give his soul unto God while he lives; for if a man gives his soul to the world and devil while he lives, what right hath he to give it unto God when he dies? If I give away an house or land while I live, can I justly give it to another when I die? And if I give away my soul to sin, world or devil, while I live, how can I justly give it to God when I die? it being a maxim in the common law, that *vendens eandem rem duobus falsarius est*.

Then let him leave a good example unto his posterity: a good example is a great legacy. Thus a man speaks when he is dead, as Abel doth. Heb. xi.

And if he would leave some good things unto his posterity, then let him leave his experiences. An old man is, or should be, rich in experience; an ancient christian is, or should be, an experimental christian: when therefore he comes to die, it is his work and duty to leave those experiences unto his posterity.

Yea, then let him leave some good exhortations and admonitions with and upon his posterity, saying, Come, O my son, or daughter, or friend, I am now going the way of all flesh; when I am gone,—

Be sure that you fear the Lord and keep his commandments, for if you keep God's commandments, you shall have the comfort of his promises.

Be sure, also, O my son, that you give your first and best unto God, for God is the first and best of beings, and "If you honour the Lord with your substance, and with the first-fruits of all your increase; then shall your barns be filled with plenty, and your presses shall burst forth with new wine," Prov. iii. 10. And why should you not give your first time and best of your all unto God, who hath given his best and only Son unto you. If you serve God while you are young, God will bless you when you are old; and if you come unto him when you are young, you may build on it that he will not forsake you when you are old. Thus David argued, "Forsake me not, O God, now I am old and grey headed," Ps. lxxi. 18. Why? Ver. 17, "Thou hast taught me from my youth;" ver. 5, "For thou art my hope, O Lord God, thou art my trust from my youth." God is engaged, it seems by this argumentation, to those that are good while they are young, to shew mercy to them when they are old. The hand of a child may pull up a plant, when it is young and tender, but if it grows to a tall tree, all the horses in the town cannot pluck it up. So in regard of sin; let your mortification of sin begin therefore betimes. If the paper be clear and clean, you may write any thing on it; but if other things be scribbled on the paper, it is then unfit to receive any writing or impression: so in regard of the impressions of good upon the soul and heart. Let your vivification, therefore, and holiness, begin betimes. Thus let your first be given unto God.

And though you have not so great parts and gifts as others

have, yet let your desires of good be as full as any others ; what you want in expression make up in affection. When nature is wanting in one thing, it supplies it in another. The blind man hath the best memory. And that God which gives you a heart to desire, will give you your heart's desire. And if your parts be taller by head and shoulders than others, then expect envy, and pray much for humility.

In case you sin at any time, as you will often, then be sure, O my children, that you delay not your repentance ; for the green wound is most easily cured. The thief indeed was converted at the last, but it was as soon as he was called. Some come in at the last hour of the day, but they come when they are called. Now you are called to-day, and therefore defer it not until to-morrow.

Let your company be good, for every man is as the company of his choice is. Solomon saith, Eccles. xii., " Remember thy Creator in the days of thy youth ;" which, if you please, you may read according to the Hebrew, " In the days of the choice, or choices," because in the days of youth a man makes choice of a trade or calling : then he makes choice of his religion, then he makes choice of his wife, and then he makes choice of his company. Now then, my son, have a care of these choices.

And let your discourse be always seasoned with salt, for, " By your words you shall be justified, and by your words you shall be condemned at the last day," says our Saviour ; for, *sermo index animi*, words are the index of the mind. A good soul never lives at the sign of ill speech.

And as for the world and the things thereof, though you may pray for much, yet you must be content with little. The way to have a mercy or blessing, is to be content to go without it ; and the way to avoid any evil, is to submit to it ; and to remove it, is to bless God over it, as Job did.

Let your recreation, O my children, be sparing, for they are but *condimentum*, your sauce, and not *nutrimentum*, your nourishment, your cordial, and not your diet.

Of all books, study the Bible ; of all duties, be much in prayer ; of all graces, exercise faith ; of all days, observe the Lord's day ; and of all things in heaven and earth, be sure that you get an interest in God by Jesus Christ.

And by any means, O my children, and friends, " let bro-

therly love continue, for love is the fulfilling of the law." Who can break a faggot, when the sticks are joined together by the common band? but if the sticks be parted, how easily they are all broken. And what is the reason that such judicial breaches are made upon us, but because our pride and want of love doth make such sinful breaches among us. Cyprian tells us that the divisions and dissensions of the christians was the cause of the persecutions in the primitive times; for, said he, those evils had not come to the brethren, if the brethren had been united or animated into one. But I am sure that our Saviour Christ saith, "By this shall all men know that ye are my disciples, if ye love one another;" and John, the disciple of love, saith, "By this ye shall know that you are translated from death to life, because you love the brethren." See therefore that you love the brethren, and that because they are brethren. For possibly a man may love those that are good, yet not because they are good, for then he would love them better that are better, and those best that are best. If you love those that are good it is well, yet this may be for some self-concernment, and your love then will be narrowed, and your affections monopolized, by some only of your own persuasion or relation; but if you love those that are good, because they are good, this is better, for then you will love all that are good, though some of different persuasion from you: for a *quatenus ad omne*, &c. from all to all is a good consequence. Thus therefore, O my sons, let your love be stated, continued and increased towards men. But above all, be sure that you love Jesus also for Jesus. Jesus is hardly loved for Jesus, but do you love Christ for himself, and let the only measure of your love be, to know no measure. Thus let the old man do and die, and as he lived by faith he shall die in the faith.

And as motives unto all these things, let the old man consider:

That in so doing he shall leave a sweet perfume behind him, and many shall bless God for him when he is dead.

That there is enough in heaven to pay for all his pains here on earth.

That he is not so weak but he is strong enough to sin, and shall we be strong to sin and not to serve?

That it may be it was late ere he came into God's

work ; and if you played away the forenoon of your age, will you not work the harder in the afternoon ?

That God will accept from youth and old age ; from youth, because it is the first ; and from old age, because it is the last, and from much weakness.

That God's promise is very full, for he hath promised and said, " Thou shalt come to thy grave in a full old age, and as a shock of corn cometh in his season," Job v. 26. Yea, he hath promised and said, that " those that are planted in the house of the Lord, shall flourish in the courts of our God ; they shall bring forth fruit in old age, they shall be fat and flourishing," Ps. xcii. 13, 14.

That thus they shall not be afraid to die, but shall say with that good man dying, I have not so lived that I am afraid to die, but I have so learned Christ that I am not afraid to die.

Yea, and thus shall his old age be a good old age, and he " so number his days, (it is not said his years, nor his months, nor his weeks, but days, for his life is so short that it is rather to be numbered by days than years, or months, or weeks,) that he shall apply his heart unto wisdom."